

The Development of Ceremonial at
St. Luke's Church, Germantown...

Delivered at the Acolyte's Dinner
given by the Reverend S. Taggart Steele,
Steele, Jr., D.D., Rector, on Tuesday,
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for fifty years.

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The period from 1883 to 1911 is headed, in Dr. Yerke's History of St. Luke's, chapter 7, "The Making of a Catholic Parish."

1883. The teaching certainly began in 1883, but there were no outward acts of devotion - Morning and Evening Prayer were the normal Sunday Services, except for the early Masses at 7 and 8; on the 1st Sunday in the month Mass was repeated after Morning Prayer, when most of the congregation left after the Vesper. A little later this late Mass was added to Morning Prayer on the 3rd Sunday in the month. Daily Morning and Evening Prayer started on Monday, October 20, 1884.

1885. In 1885 the first real trouble began when the Processional Cross was introduced, which resulted in one vestryman leaving the Church. (He later returned).

1886. In 1886 Eucharistic lights were given in memory of Mrs. Romaine, and again we lost a vestryman for a time.

1883-1903. The Church from 1883 to 1903 had a wooden altar, with dossel and side curtains, and frontals of the color of the season. A brass eagle lectern and a pulpit of wood with a sounding board, occupied their usual places.

1890. In the Sanctuary there were standing glass candleabra, one on each side of the altar, and two enormous Eucharistic lights that were used for a time only at the early Masses on Sundays.

Like most Anglican parishes of that time the use of a queer shade of maroon cadsocks and lace cottas was introduced in 1890, together with a lace alb for the Crucifer, made by Sister Mary Raphael of All Saint's Sisterhood, ten years before the Blessed Sacrament was revered in any way, by either priests or people.

1892. The late Mass every Sunday was started in 1892.

1893. In 1893 the organ and rood screen were put in. Some matters of ceremonial were adjusted in 1900, and the 20th century was opened in the parish with a Midnight Mass at 12:01 A.M. preceded by the Penitential Office and Sermon. The Service was concluded after Mass with a Solemn Te Deum. The following regulations were printed on the program:

- (1) THIS IS NOT AN EVENING COMMUNION SERVICE.
- (2) NO COMMUNIONS WILL BE MADE EXCEPT BY SIGNING A CARD OR PERSONAL ARRANGEMENT WITH THE CLERGY.
- (3) A FAST SHOULD BE OBSERVED FROM 6 P.M.

1901. On September 19, 1901 there was a Choral Requiem at 11 A.M. for President McKinley, and with this notation on the program:

"IT IS DESIRABLE THAT NO COMMUNIONS BE MADE AT THIS SERVICE."

Note that it took twenty-five years of continual teaching of fasting communion until the practice of non-communicating late Mass was introduced on Sunday in 1926.

The Ninetieth Anniversary of the parish (1901) was observed by the Dedication of our Lady Chapel by Bishop Coleman of Delaware, in memory of Mr. and Mrs.

Aertsen. *(The Aertsen were as far away from any veneration of the B.V.M. as any one could be.) Dr. U. wanted a side altar for daily Mass as he collected the money, then had it blessed in honor of the B.V.M. Regards with paintings of the Queen Mother, came later.*
From 1895 to 1911 Dr. Upjohn had priests like Fr. Dolling from London, and Fr. Huntington and Fr. Sargent from O.H.C. come for Missions, etc. His own sermons on "The Catholic System versus Romanism," and "The Catholic System versus Protestantism," and "The Integrity of the Faith," published by James Pott, did much to help the cause

1902. In 1902 silk vestments replaced the linen ones used since 1883. On Whit-

sunday in 1903 the present stone altar was dedicated. The tabernacle door had not come, so I was asked to fit a false cardboard door in order that the opening would not be in evidence. Apparently, there was comment for when the door came it was not set on its hinges but was plastered in, and the key hole filled with plaster. The key and hinges were inside the plastered tabernacle for twelve years.

The acts of devotion that were generally adopted in 1900 were genuflections during the Mass, the sign of the Cross, and more carefulness in reverencing the altar. There were twelve to fifteen servers to call on at this time.

1906. In 1906 the Guild of St. Athanasius was formed for servers in the parish, eleven years before the Order of St. Vincent came into existence.

1907. In 1907 torches were used for the first time at Evensong on Low Sunday, and from then on at the Children's Mass at the Sanctus. This Children's Mass was carefully watched by P. E. representatives; every now and then the ceremonial had to be cut down - temporarily. The first Requiem Mass (that I know about) with absolution of the body was celebrated on February 26, 1907. Dr. Upjohn procured a paper pamphlet copy of Requiem Services by Walter Plymton of the Guild of All Souls. The occasion was my sister's funeral. I still have that copy with her name written in certain places, in pencil, by Dr. Upjohn.

1908. On Low Sunday in 1908 the Companions of the Holy Saviour at St. Elizabeth's went over to the Roman Catholic Church, - an occurrence which slowed up somewhat our ceremonial, for I got the following letter from Fr. Clapp:

The Rector bids you to a conference this evening at 8 o'clock.

The conference is to be on possible simplification of certain details in ceremonial in the Sunday services. We are planning a very serious campaign for the Faith: and we must go as carefully as possible in matters of ritual. I shall be there, too. Make it

a point to come, even if some other engagement must be put off a few minutes.

Sincerely

W. N. C.

1911. On May 2, 1911 (St. Athanasius' Day) we had the first Acolyte's Service held in Philadelphia, when a little over 100 Servers from other parishes responded to our invitation; 21 of our own Guild took part. Four years later Mr. Robert J. Walker, of the Church of the Advent, Boston, invited me to visit him over a weekend to consider forming The National Guild of Servers, O.S.V., patterned after the English Guild of Servants of the Sanctuary. On ~~June 10, 1911~~ The first Nuptial Mass was at the wedding of the Rev. Henry Riley Gumney and Miss Margaret Upjohn. The second was on June 10, 1911 at 9:30 A.M. with Mr. West at the organ. Three other Nuptial Masses followed these in 1925, 1926, and 1935. So far as I know there has been no other Nuptial Mass. *These were all at weddings of Servers.* this time, were addressed as "Mr". The title "Father" was used by one or two people only. In October 1911 the One Hundredeth Anniversary of the parish was kept through St. Luke's Day, and Octave with a series of Spiritual Conferences by Dr. J. G. H. Barry of the Church of St. Mary the Virgin, New York City.

Confessions were heard off and on from 1897 to 1911 when regular hours were announced for two days before Christmas:

FRIDAY	RECTOR & SENIOR CURATE	3.30-5
SATURDAY	" & " "	3.30-5 Christmas Eve and 7.30-9

1915. On Easter afternoon, 1915, the sanctuary lamp which now hangs in front of the High Altar was hung in the Lady Chapel by Roy Smith and myself, directed by Dr. Upjohn. The idea being that it would have been there a week before the 11 A.M. congregation would discover it.

1916. In 1916 the Bishop ordered a Mission to be held in certain churches in the Diocese, and in which other parishes adjacent were to make the "mission. Dr. Upjohn seized this opportunity, and got Fr. P. Gavin Duffy, Superior of the Order of the Divine Compassion. The church was filled Monday and Tuesday, and by Wednesday there were people standing in the aisles half way up from the rear of the church. The other Rectors in Germantown were beginning ^{on Wednesday} to complain that there people were getting too strong a dose of doctrine and discipline.

1918. The Blessed Sacrament was reserved in the Lady Chapel off and on from 1915 (when the lamp was hung) till 1918 when reservation became permanent. The sealed-up tabernacle on the High Altar was opened and the door properly hung on its hinges. On Whitsunday in 1915 the seven lamps were hung.

1920. A cope was worn on Easter, 1920, for the first time - by Dr. Upjohn. It was the property of Fr. Gorgas.

1923. On the Second Sunday in Advent, 1923, Fr. Conkling became Rector and as the re-lining of the church had been discussed for several years, he immediately started a fund-raising campaign.

Since 1883 there had been rather prominent paintings of two angels with smoking thuribles over the High Altar, but we had to wait till Ash Wednesday night, 1925, to actually use incense in the Processional Litany. For a year after that we used it at the Consecration of the Mass only, at 11 A.M. When the full use was started another vestryman walked out, but returned in a month or two.

1925. We had meetings of C. B. S. members from 1918 to 1925 when a Ward was established.

1926. The complete removal of the practice of communicating at 11 A.M. on Sundays was accomplished through a Sermon by Fr. Conkling on the Second Sunday after Epiphany, January 24, 1926 - twenty-three years ago. This resulted in the loss of another vestryman and several other members of the congregation.

The first Solemn High Mass in St. Luke's was sung on November 4, 1926 when a Catholic Conference for Priests was held here. The celebrant was Fr. Williams, S.S.J.E., the Deacon was Fr. Williamson, the Sub-deacon was Fr. Joiner.

1927. The Crib was built by Mr. Haug. The figures were carved by Mr. Mayne.

1928. The Paschal Candle was presented.

1933. The next Solemn High Mass was sung on Thursday, October 26, 1933; it was a Votive Mass for the Religious Life. The celebrant was Fr. James C. Thomas, the Deacon was Fr. Mersfield, and the Sub-deacon was Fr. Gorgas. This followed the Oxford Movement Centennial High Mass in Convention Hall. Up to this time (1933) there were no statues in the church, merely empty niches. The eight empty niches in the reredos of the High Altar were filled with figures of the four arch-angels on the top row, with St. Peter, St. Simon, St. Thomas, and St. Mary Magdalene occupying the bottom row - at a cost of \$250.00 each. We still have two empty niches in the gateway of the Rood Screen.

1939. The statue of the Blessed Virgin was erected and dedicated on January 25, 1939. The ringing of the Angelus at noon (only) was started. From 1932 to 1939 we had a group of 43 Servers, which was broken up largely by World War II. Twenty-eight (28) Servers entered the Army, Navy, or Marines.

1943. All of you have been here and know that Fr. Steele came in September 1943, and that by 1944 some important improvements were made in the Choral Masses - such as, putting the Gloria in Excelsis after the Kyrie, establishing the nine-fold Kyrie at all Masses, and the Oration Fratres, discontinuing the Invitation, Confession, and Absolution at 11 A.M. All these changes took place without any one leaving the parish. While we had Adoration and sometimes Benediction with Ciborium for some years at C. B. S. Services, Fr. Steele added Benediction given with the Ciborium to our normal Solemn Evensong.

1945. In April 1945 our Ostensorium or Monstrance was procured. Also in 1945 the Mass of the Pre-Sanctified, the Reproaches, and the Veneration of the Cross were ^{MORE} correctly done.

1947. On February 1, 1947, Votive Lights were installed at the base of the Statue of Our Lady.